THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"The highest exercise of charity is charity towards the uncharitable."*—BUCKMINSTER.

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## "JUDGE NOT."*

IT is a great pity in life that all the greatest words are most degraded. We hear people say, "I do so love to study character, in the cars and on the street." They are not studying character: they are merely observing characteristics. The study of character is not a puzzle that a man may work out over night. Character is most subtle, elusive, changing, and contradictory—a strange mingling of habits, hopes, tendencies, ideals, motives, weaknesses, traditions and memories—manifest in a thousand different phases.

There is but one quality necessary for the perfect understanding of character, one quality that if man have it, he may *dare to judge*—that is omniscience. Most people study character as a proof-reader pores ever a great poem: his ears are dulled to the majesty and music of the lines, his eyes are darkened to the magic imagination of the genius of the author; that proof-reader is busy watching for an inverted comma, a mis-spacing or a wrong-font letter. He has an eye trained for the imperfections, the weaknesses. Men who pride themselves on being shrewd in discovering the weak points, the vanity, dishonesty, immorality, intrigue and pettiness of others, think they understand character. They know only part of character—they know only the depths to which some men may sink; they know not the heights to which some men may rise. An optimist is a man who has succeeded in associating with humanity for some time without becoming a cynic.

* From *Self Control; its Kingship and Majesty.* Copyright 1889 and 1905 by Fleming H. Revell Company.

We never see the target a man aims at in life; we see only the target he hits. We judge from results, and we imagine an infinity of motives that we say must have been in his mind. No man since the creation has been able to live a life so pure and noble as to exempt him from the misjudgment of those around him. It is impossible to get aught but a distorted image from a convex or a concave mirror.

If misfortune comes to some one, people are prone to say, "It is a judgment upon him." How do they know? Have they been eavesdropping at the door of Paradise? When sorrow and failure come to us, we regard them as misdirected packages that should be directed elsewhere. We do too much watching of our neighbor's garden, too little weeding of our own.

Bottles have been picked up at sea thousands of miles from the point where they have been cast into the waters. They have been the sport of wind and weather; carried along by ocean currents, they have reached a destination undreamed of. Our flippant, careless words of judgment of the character of some one, words lightly and perhaps innocently spoken, may be carried by unknown currents and bring sorrow, misery and shame to the innocent. A cruel smile, a shrug of the shoulders, or a cleverly eloquent silence may ruin in a moment the reputation a man or a woman has been building for years. It is as a single motion of the hand may destroy the delicate geometry of the spider's web, spun from its own body and life, though all the united efforts of the universe could not put it back as it was.

We do not need to judge nearly so much as we think we do. This is the age of snap judgments. The habit is greatly intensified by the sensational press. Twenty-four hours after a great murder there is difficulty in getting enough men who have not already formulated a judgment to try the case. These men in most instances, have read and accepted the garbled, highly-colored newspaper account; they have to their own satisfaction discovered the murderer, practically tried him and—sentenced him. We hear readers state their decisions with all the force and absoluteness of one who has had the Book of Life made luminant and spread out before him. If there be one place in life where the attitude of the agnostic is beautiful, it is in this matter of judging others. It is the courage to say: "I don't know. I am waiting further evidence. I must hear both sides of the question. Till then I suspend all judgment." It is this suspended judgment that is the supreme form of charity.

It is strange that in life we recognize the right of every criminal to have a fair, open trial, yet we condemn unheard the dear friends around us on mere circumstantial evidence. We rely on the mere evidence of our senses, trust it implicitly, and permit it to sweep away like a mighty tide the faith that has been ours for years. We see all life grow dark, hope sink before our eyes, and the golden

treasures of memory turn to cruel thoughts of loss to sting us with maddening pain. Our hasty judgment that a few moments of explanation would remove, has estranged the friend of our life. If we be thus unjust to those we hold dear, what must be the cruel injustice of our judgment to others?

We know nothing of the trials, sorrows and temptations of those around us, of pillows wet with sobs, of the life-tragedy that may be hidden behind a smile, of the secret cares, struggles and worries that shorten life and leave their mark in hair prematurely whitened, and in character changed and almost recreated in a few days.

We say sometimes to one who seems calm and smiling: "You ought to be supremely happy; you have everything that heart could wish." It may be that at that very moment the person is passing alone through some agony of sorrow, where the teeth seem almost to bite into the lips in the attempt to keep feelings under control, when life seems a living death from which there is no relief. Then these light, flippant phrases jar upon us, and we seem as isolated and separated from the rest of humanity as if we were living on another planet.

Let us not dare to add to the burden of another the pain of our judgment. If we would guard our lips from expressing, we must control our mind, we must stop this continual sitting in judgment on the acts of others, even in private. Let us by daily exercises in self-control learn to turn off the process of judging—as we would turn off the gas. Let us eliminate pride, passion, personal feeling, prejudice, and pettiness from our mind, and higher, purer emotions will rush in as air seeks to fill a vacuum. Charity is not a formula; it is an atmosphere. Let us cultivate charity in judging; let us seek to draw out latent good in others, rather than to discover hidden evil.

It requires the eye of charity to see the undeveloped butterfly in the caterpillar. Let us, if we would rise to the full glory of our privilege, to the dignity of true living, make for our watchword the injunction of the supreme charity of the world—"Judge not."

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## THE FACTS IN THE CASE.

In last week's issue of the Millennial Star we published a letter, written by Mr. J. A. Rockwood, and which appeared in the *Bradford Daily Telegraph*, with reference to the threatened deportation of a number of "Mormon" converts. In a succeeding issue of the *Telegraph* Mr. Rockwood's statements were called into question by a correspondent (A. Dodds), who asked if he wished to "emphatically deny that fifty-four girls have been ordered deported by the U. S. Government officials, who were being brought to America by "Mormon" missionaries." The *Bradford Daily*

*Telegraph* very kindly opened its columns again to Mr. Rockwood, and gave him space for a lengthy article, from which we take the following extract:

"On August 15th the s.s. *Republic* booked through the Latter-day Saints' office at Liverpool one hundred and six passengers, not all 'Mormons.' Twenty-three were children under twelve years, with their parents; there were thirty-seven grown males, and the remaining forty-six included married women, with their husbands, or who were going out to join their husbands, who had preceded them, and five young women from England who were not married, but were going out to join relatives and friends. This gives a very different inference to the 'lurid' statement of fifty-four girls which I so emphatically denied in my former letter, and to which Mr. Dodds refers. None of these have been deported, but the report has it that two are being held pending an investigation as to whether they fulfil the emigration law or not. My source of information is the White Star Steamship Co. which carried the passengers, and is more liable to tell a 'jewel of the truth' than the sensational New York correspondent of the *Standard*."

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Here is a letter which, under the heading "The Mormon Propaganda," appeared in a recent issue of the *Carlisle Patriot*. Addressing the editor, the writer says:

"Sir,—In your last week's issue reference was made to two young women members of the 'Mormon' Church who had been won over by 'Mormon' missionaries to go out to Utah on the *Republic* on August 15th. In one paragraph it is stated they went against the wishes of their parents. This I wish to point out is altogether untrue. One of the young women in question happens to be my daughter, who has gone out to join her husband, who preceded her over a year ago, while the other one is sister to my daughter's husband and has gone with the full expectation of making her home with them. The action of both young women was entirely approved of by their parents, except in one case. I might also mention that my daughter has been a member of the 'Mormon' Church for over eight years, and no elder ever attempted to win her over to go to Utah. I also have been acquainted with the elders for over eight years and I have always found them perfect gentlemen. I don't know why there should be all this trouble when anyone goes to Utah. This is a free country and people are quite justified in going where they think fit to go. It was also stated that the emigration authorities had ordered their return by the next eastward bound steamer. Here, again, it is untrue, as both girls have been heard from since landing at Boston, and no mention was made of their returning to England.

Yours respectfully,

17 Harraby Green Road, Carlisle, R. A. Taylor."
September 3rd, 1908.

The following appeared in last Saturday's issue of the *Portadown News*, a weekly newspaper published at Portadown, County Armagh, Ireland:

"A 'Mormon' newspaper, having denied the accuracy of the report circulated in all the papers last week that fifty-four 'Mormon' girl converts going out to America by the steamer *Republic* of the White Star Line had not been allowed to land, and were being sent back to Europe, we forwarded the White Star directors a copy of the *Portadown News* with the paragraph marked, and asked for its confirmation or contradiction as the case required. Subjoined is their reply:

"DEAR SIR,—We are in receipt of your favor of the 1st inst., and thank you for your copy of the *Portadown News*. The report therein referred to is greatly exaggerated, as, whilst there had been some talk of a rigid examination of passengers alleged to be 'Mormons' necessitating the deportation of a few of them, it transpires that there were two passengers who are likely to be returned in consequence of their having traveled in violation of the contract labor law. Outside this we do not know of any case of passengers being deported. We might here remark that irrespective of passengers' religion or the auspices under which they travel, all passengers are subject to the American Immigration Act, which at present is being rigidly enforced.—Yours truly,

ISMAY, IMRIE & CO."

Passengers' Department,
Liverpool, September 2nd, 1908.

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I think it is about time the people of England stopped circulating falsehoods about the "Mormons." How any man can derive satisfaction from slandering and telling falsehoods about his fellowman it is hard for me to see. During the past two weeks the newspapers throughout the country have published most sensational stories about the Latter-day Saints. The first announcement was that fifty-four "Mormon" girls who had arrived in Boston were going to be sent back to England; a few days later the number was reduced to thirteen; and the latest quotation was two. I want to say a few words in defense of these maligned and misunderstood people. It has been reported that the missionaries induce young women to go out to Utah, that the Church pays their passage out, and that when they get there they are forced to become wives. These statements are absolutely false.

Some years ago three of my sisters joined the "Mormon" Church. They did so believing the religion to be better than that which they formerly believed in. Some time after joining the Church they became desirous of gathering to Utah, and commenced saving their means to that end. Finally they went out there, but the "Mormon" Church did not advance a penny toward their emigra-

tion, nor did the missionaries or any one else persuade them to go: they went of their own free will. We have received many letters from them. They are well satisfied with the country and the people. They are much better off than they were in England. They have not been compelled to marry; they are as free as the air they breathe. If they were not satisfied with the "Mormon" Church they could leave it and join any of the numerous sectarian churches that are in Utah.

A London newspaper said recently that most of the "Mormon" converts that go out to Utah are poor and ignorant. If that be the case, I should think England would be glad to get rid of such people. If the "Mormons" can do anything with the poor and ignorant, then for mercy's sake let them have them. God knows, there will still be enough of such people left in this land.—ARTHUR PRICE.

## MINUTES OF THE NEWCASTLE CONFERENCE.

AT 3:55 p.m. on Saturday last, September 5th, President Charles W. Penrose arrived in Middlesboro, and went directly to the saints' hall, where President W. H. Caldwell and twenty-two traveling elders were assembled for priesthood meeting. After singing and prayer, the missionaries submitted their reports, which were very creditable, and received the approval of the presiding authorities. The brethren are all feeling well in their work. Presidents Penrose and Caldwell gave the elders valuable instructions. At the close of the meeting excellent out-door meetings were held.

At 10:30 Sunday morning the first meeting of the conference was held in the Co-operative Hall, President W. H. Caldwell presiding. He extended a hearty welcome to all present. The statistical and labor reports for the past six months were read and approved, after which the general and local authorities of the church were presented to the conference and sustained unanimously.

Elder J. W. Kissel spoke of the necessity of the saints being nourished with spiritual food. Explained the conditions under which he had received the gospel, and of the opposition and persecution which the saints have to endure for the truth's sake. But, through our faithfulness, we shall at last inherit eternal life, which is the greatest gift of God to man.

Elder William Kirkup, who superintends the Sunday Schools in the Newcastle conference, showed the importance of Sunday School work. The work of a Sunday School teacher is a work of no mean importance. We are planting in the young minds seeds of truth and righteousness which in later years will bear good fruit. Exhorted teachers to seek for the spirit of their calling, for the letter without the spirit is dead

President Penrose rejoiced at having the privilege of meeting once more with the saints of the Newcastle conference. Explained

the operations of the two powers which are in the earth, the power for good and the opposite power. The former builds up and exalts, the latter tears down and destroys. He also treated upon Sunday School work, and gave encouragement to those engaged in it. Spoke in praise of the excellent reports that had been read, which revealed but a small portion of the work of the elders. Much of the good the missionaries do is hidden from sight. In eternity all shall be revealed. Gave the congregation valuable instructions concerning secret and family prayers, and showed the effect these have upon the children. Pray that ye may overcome evil, exhorted the president, that your lives may be wholly acceptable to God. The Lord has His agents on earth the same as He has in heaven, and works which His servants perform here on earth are received and recorded on high. Counseled the saints to live in harmony with God and with each other, and to seek after everything that is good.

The afternoon service commenced at 2:30. After the usual preliminary exercises, Elder Jeremiah Jones addressed the assembly. He contrasted the doctrines of Christ with those taught by the so-called Christian churches, and bore testimony that the gospel has been restored in these latter days.

Elder L. S. Mecham expounded the first principles of the gospel in a plain and convincing manner, and testified that "Mormonism" is the great and mighty work of God.

The evening meeting was well attended. Elder Walter Bird spoke briefly on the calling of men to the ministry in ancient and modern times. Dwelt upon the apostasy and the restoration of the gospel and the unchangeableness of God. Bore testimony to the truth of the gospel.

President Caldwell followed, treating on the restoration of the gospel in fulfillment of Rev. 14: 6-7.

President Penrose then spoke along the same line; also showed that many who recognize Jesus as the Christ err in their doctrine by teaching a "mere belief" theory, which is a very popular idea. He proved from the scriptures and also by reason that works are necessary, beautifully picturing Christ's life-work and teachings, also John the Baptist's mission. Baptism for the remission of sins was made very clear, and every point was well defined, also the bestowal of the Holy Ghost and its blessings. He bore a strong testimony to the truth of "Mormonism," and called all people to repentance, urging the congregation to investigate the gospel.

The choir, under the able directorship of Brother J. W. Ward, rendered excellent selections. Sister Flora Ridge sang a beautiful solo, which was appreciated by all. A splendid feeling existed, and all present expressed themselves well pleased with the powerful discourses. The weather was fine, and a good number of visiting Saints and strangers were present.

SETH JOHNSON, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 10, 1908.

## WHO IS PLACED IN "AN UNFORTUNATE POSITION"?

THE *Liverpool Courier* of September 2nd published the report of an interview with the President of the European Mission, which also appeared that evening in the *Express*. It was sought by that paper to gain information about the emigration of two young women who had been temporarily stopped at Boston because of a cablegram which falsely alleged that they had "run away from their home." The facts in the case were given to the reporter, and it was explained how the two young women in question came to believe the faith of the Latter-day Saints early in 1907, and why they had to leave their home, and the circumstances under which they left Liverpool for the United States, their father and mother going on board the *Republic* to bid them good-bye without any attempt to hinder them. The reporter inquired about "polygamy," a usual query whenever "Mormonism" is under consideration. because people who know no better confound the two as meaning the same thing, and the subject was explained briefly but clearly, and it so appeared in the *Courier*.

On September 4th an article appeared in the *Courier* signed Daniel H. C. Bartlett, attacking "Mr. Penrose and his visiting Elders," making a number of false statements about them and containing a rehash of old arguments against polygamy, although the interview showed that it was not taught or entered into by the "Mormon" people or permitted by the "Mormon" Church. Mr. Bartlett was not mentioned or alluded to in the interview, and therefore had no occasion to rush into print to parade himself and his platitudes and plagiarisms. The *Courier*, very fairly, afforded space in its columns for our reply to the unveracious Vicar, and we here reproduce it for the benefit of the readers of the MILLENNIAL STAR:

To the Editor of the *Courier*:

Sir,—

Returning from a conference at Middlesboro, I have before me a long communication to the *Courier* from D. H. C. Bartlett attacking me and gentlemen whom he calls my "visiting elders," and endeavoring to place us and our faith in a false position before the public. His excuse for this tirade is the interview with me by a very gentlemanly representative of the *Courier*, or *Express*, in

which there is nothing calling for Mr. Bartlett's effort or justifying his aspersions. I therefore respectfully ask for space in your columns for a brief response to his lengthy article. I am aware that I am on the unpopular side of the argument, and that the press is somewhat reluctant to be placed in a position of favoring in the least the religion that is commonly called "Mormonism." Yet I think you will concede that in fairness and common justice, having been personally assailed in your columns, I am entitled to the privilege of a reply. I am happy to say that many leading papers in different parts of Great Britain have recognized this right, and have placed both sides of the subject before their readers.

My accuser states that the interview in the *Courier* which, by the way, was remarkably accurate, places me "in an unenviable position." That is a matter of opinion, and I am perfectly willing to maintain it in public or in private, and to fortify by affidavits and unimpeachable evidence everything I stated in that interview. But there is nothing in it in which I attempted, as he alleges, "to justify the breaking up in Liverpool of a quiet, happy, Christian home." I do not wish to expose in a public newspaper the kind of "Christian home" which the two young women about whom so much furore has been raised, were compelled to leave because of the violent and intolerant treatment they experienced, and Mr. Bartlett has placed himself in an "unenviable position" by dragging this family matter into print. But I will say that the two young ladies, aged respectively nineteen and twenty-two, were not received into the so-called "Mormon" Church until they had severed their home ties, for reasons which they will no doubt give to the public if it is necessary, and were living and working separately by their own exertions and because they had received, as they declared, a divine witness that the religion which they desired to embrace was true and of God. Personally I had nothing to do with the matter. If their testimony is correct, there was no opposition to their leaving this country for America after they had informed their parents of the opportunity afforded them through the kindness of Mrs. Price, who while here on a visit had become acquainted with their sad story, and who lent them the means to emigrate.

If this comes under the head of "assisted emigration" under the American laws, I shall be very much surprised, as anybody has the right to borrow money for that purpose as well as any other, and the Church had nothing whatever to do with the favor extended by Mrs. Price and is in no way responsible for it. Every member of the Church in this country can corroborate my statement that the elders here endeavor to persuade them to remain here and help build up branches of the Church in this land, but when friends in Utah write to them of their experiences, and in some cases advance money to them to emigrate to better their condition, they

are aided by advice as to the manner of travel, that they may go in safety and in comfort. That which is done in this regard is open to inspection, and there is nothing secret about it nor anything contrary to law.

Now as to Mr. Bartlett's flourish of trumpets about "polygamy." By reference to the interview herein mentioned it will be seen that I simply answered the question of the reporter, and the statement I made and the figures I gave are absolutely correct. Mr. Bartlett attempts to show a discrepancy between my statement that in Salt Lake City over two years ago "there were only seventy-five persons living in polygamy and several of these had since died," and Mr. Morton's statement that there were five hundred such cases in Utah. Well, Mr. Editor, Mr. Morton was speaking of the whole State with a population of more than four hundred thousand, and I was speaking of Salt Lake City with a population of about seventy-five thousand, so there was no contradiction in the two assertions, but Mr. Bartlett, with his common casuistry, did not put the matter in that light, but endeavored to manufacture a contradiction. I will add that the estimate for Salt Lake City was published in a weekly magazine called *Truth*, the editor and publisher of which was not a "Mormon," and the investigation made was very closely and critically conducted. So much for that.

But the gentleman makes a great onslaught upon the reference which I made to Abraham, Jacob, Moses, Gideon and David as men who had more than one wife, but he did not have the fairness to give the rest of my remarks on that point, in which I showed that this practice was not permitted now in the "Mormon" Church, but was forbidden both by the State and by the Church. Therefore all the lengthy paragraphs in which the gentleman endeavors to show that polygamy is not for the present day amounts to nothing. With his little toy bladder, air-drawn and shrivelled, he is belaboring the ghost of a departed practice and his efforts are reminiscent of the far-famed onslaught of Don Quixote on imaginary windmills. The only point on which I would take issue with Mr. Bartlett just now, is that which he thrusts at the men of God who are held up by his own church as holy persons who had personal communion with Deity, and whom he makes out to be wretched and immoral sinners. Abraham is called by the Christian churches the father of the faithful and the friend of God; Jacob, he who "wrestled with the angel and prevailed"; Moses, the meek and mighty law-giver of Israel who conversed with God "face to face as a man speaketh with his friend"; Gideon, the deliverer of the house of Israel who had personal converse with Deity. David, "a man after God's own heart," the "sweet singer of Israel," whose prophecies about the Savior are quoted by modern ministers, and whose psalms are sung in the churches. Jesus Christ said they would "sit down in the kingdom of God while others would be thrust out." The fact is, we believe what the Bible says about them, Mr. Bartlett does not.

He says that these men sinned, and that the Bible does not endorse those acts which are narrated, but he is certainly wrong or he has forgotten his early readings of the Bible, and if the *Courier* desires to open its columns for a discussion of this matter, I will undertake to prove beyond fair dispute that the divine approbation was given to those worthies in their family relations, but when they sinned by invading other men's families they were denounced of God and placed under His curse. There is not a text in the Old Testament or in the New which forbids plural marriage, while there are plenty that denounce sexual immoralities. But I do not suppose this is desired or desirable, and this point should be made clear, that the "Mormon" Church does not take the ground that plural marriage should be entered into in these times because of its practice in the remote past, but that it is forbidden and set aside and all that remains of it since 1890 are the relations that were established before the laws against it were pronounced constitutional.

Mr. Bartlett is incorrect in nearly everything that he sets forth as historical. He speaks of "the Cullom Law of 1862." There was no "Cullom Law" in 1862. There was a Cullom Bill many years after, but it did not pass. President John Taylor, whom he associates with the "promise to obey the law," died several years before any such thing occurred. He talks about the "Convention of Utah promulgating a law." He does not seem to know that conventions do not promulgate laws. He speaks of Mr. B. H. Roberts as the "author of one of our standard books." We have no standard books outside of the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, which were all in print before Mr. Roberts was born. He takes some pretended quotations of figures as having been given by Mr. Roberts in relation to polygamy, when they had reference to another and different offense. He calls the *Vernal Express* a "Mormon paper" and makes many other blunders, showing that he has merely copied from others statements of things he knows nothing about, and thus exhibits his lack of real information.

He closes by declaring that I and "my visiting elders," whoever they may be, "in a few weeks taught seven of his young communicants to believe in polygamy." That I denounce as a wilful and deliberate untruth, which was denied to his face by a number of them, and he has no right to parade in print about me and my friends that which is false and libellous. He cannot produce one individual, either from among the seven he speaks of or any members of our Church who will substantiate his assertion, and therefore every time he repeats it he places himself in an "unenviable position," and shows that he either does not remember or does not respect the divine injunction, "Thou shalt not bear false witness against thy neighbor."

295 Edge Lane, September 7th, 1908. C. W. PENROSE.

## A SEAMAN'S TESTIMONY.

My Dear Brethren and Sisters,

I am serving on board the first-class battleship *Vengeance*, Home Squadron. I feel desirous of bearing my testimony with regard to the truth of "Mormonism," and relating how I found the truth.

From my childhood I always had a desire to serve my Creator, but my mind was always confused. I used to think when a child that every country had its own religion: England, Church of England; Ireland, Roman Catholicism; Scotland, Presbyterianism; and so on. Of course, as I grew older I learned that my idea was absurd.

I was drafted to China in 1903 on a foreign commission. During my stay out there I associated a good deal with some of my shipmates who were of the Wesleyan faith. Although I could not see much in their belief to admire, it brought me nearer to God. On one occasion a chum and I knelt down and asked God to forgive us our sins, and we would try to live a better life. Although I had never been addicted to drinking or smoking, my conscience told me I was not obeying the commands of my Heavenly Father as fully as I should. I became very desirous of being right with God. I visited the Church of England Cathedral in Hong Kong, but I was not satisfied with what I saw and heard there.

On returning to England I stopped at Chatham. It was there I heard the first gospel sermon preached by authorized servants of our Lord and Savior Jesus Christ. On August 25th, 1905, I read the book named "The Voice of Warning." I felt very anxious to know who Joseph Smith was and about the Book of Mormon. I could ask no one on board, as religion is held very lightly in the navy I am sorry to say. I was struck with the kind spirit of the young man who gave me the book. He was an utter stranger to me.

I went home to my relatives and friends after an absence of nearly three years. I related all I had read about the boy, Joseph Smith, and judge of my surprise when they began to leave the house. They told me that the Latter-day Saints were the worst people on earth, but the young man whom I first became acquainted with bore no marks of sin. Soon after this I was introduced to some elders and saints, who treated me with the greatest hospitality, which I appreciated very much, considering I had not been inside a private house for three years. I continued to investigate the gospel for five months, although I was convinced of its truth almost as soon as I heard it, but I lacked courage to accept it. I prayed more earnestly to my Father in heaven. I considered the things I would have to give up. One great test of my faith was tithing. I did not like the idea of parting with my money, but remembering that "The earth is the Lord's and the fullness thereof," and seeing that it was a command of God, I accepted it,

and decided to be baptized. Elder G. M. Howell performed the ordinance on December 10th, 1905, at Eastney, Portsmouth. Since then I have enjoyed the Spirit of the Lord, through obeying the commands of God, and I have also had great sorrow when I have disobeyed any of the laws of heaven. I might add that I have prospered temporally as well as spiritually which I attribute to the paying of tithes. I know Joseph Smith is a true servant of God, and also that Jesus Christ is my Redeemer, that He did work for me which I could not do for myself. I realize that through strict obedience and righteous works I shall reach the kingdom of heaven. I hope I may continue to keep a straight course for the harbor of eternal life.

I remain, your brother in the cause of truth,

J. C. Hailes.

## FROM THE MISSION FIELD.

**Conference Notice.**—The semi-annual Irish conference will be held September 27th, 1908, at Belfast. The morning meeting will commence at 11 a.m. in the regular meeting room, Donegal Street Chambers, and afternoon and evening meetings will be held in the Ulster Minor Hall, Bedford Street, at 3 and 7:30 o'clock.

**Arrivals.**—The following missionaries for Europe arrived per s.s. *Republic*, September 6th, 1908: William W. Thomas, Goshen; William A. Newsome, Joseph F. Evans, Paul Condie, Salt Lake City; Joseph E. Spendlove, Hinckley; William G. Jay, Evanston; Charles R. Cluff, Victor, Idaho; Bird L. Murphy, Sugar; Torkel E. Torkelson; Ernest Lindquist; Franklin D. Turner, Logan; William L. Hansen, Coalville.

**Appointments.**—The elders who arrived for Great Britain, September 6th, 1908, have been appointed to labor in the following conferences: William W. Thomas, Grimsby; William A. Newsome, William G. Jay, Norwich; Joseph E. Spendlove, Birmingham; Joseph F. Evans, Manchester; Bird L. Murphy, Charles R. Cluff, Nottingham; Paul Condie, Sheffield.

**District Meetings.**—On Sunday, the 31st ult., two district meetings were held in the Latter-day Saints' Assembly Hall, "Deseret," South Tottenham, London. President Alvin E. Jordan and a number of the traveling elders were present. The meetings convened at 2:30 and 6:30 p.m., and were well attended, many investigators being in the congregations. The general and local authorities of the Church were presented and sustained unanimously. Most gratifying reports were heard from North London, South London and Stratford branches. Interesting and effective discourses on the

principles of the gospel were delivered, and at the close of the evening service several investigators applied for baptism. The singing of Brother Edwin F. Tout and the "Elders' Quartette" were very interesting and enjoyable features.

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**Baptisms.**—Last Saturday afternoon a baptism took place in the sea at Wallasey, when two converts were added to the Liverpool branch of the Church. The ordinance was administered by Elder William A. Morton.

A baptismal service was held at Hetling Baths, Bath, Thursday, September 3rd, 1998. President Charles G. Jarman addressed those who assembled to witness the ordinance, after which he baptized two members into the Church of Christ.

On Saturday, September 5th, a baptismal service took place in the Feversham Street School Baths, Bradford (Leeds conference). Sixteen candidates received the ordinance at the hands of conference president J. A. Rockwood, Elders James Ratcliffe and Nephi Gledhill. Fully one hundred persons assembled to witness the ceremony. Elder Le Roy L. Green spoke for a few moments upon the ordinance of baptism. The beautiful spirit of solemnity and peace was very impressive. Confirmations took place immediately after the baptism in the regular meeting room, 49 Westgate.

President J. G. Johnston of the Scottish conferene, writes: "We have the pleasure of informing you that last Saturday, September 5th, a baptismal service was held at Dundee, in the Dundee Public Baths, when three persons were added to the Church. Elder John Martin, Jr., officiated. Also at the Townhead Baths, Glasgow, we held a baptismal service last Sunday, September 6th, at which three more entered the waters of baptism, Elder Lorenzo N. Hood officiating. The prospects for the future are very encouraging, and we expect to report more baptisms soon.

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**Successful Socials.**—A pleasant social was held in Victoria Hall, Fowler Street, South Shields, on the 12th ult., in honor of Brothers E. R. Sanders and William Swanson, who set sail for the land of Zion on the 15th ult. An appropriate program was well rendered. Eleven elders and many saints and friends were present to wish the brethren God-speed and success through life.

Many saints and friends of the Birmingham conference met in a social gathering in the Assembly Rooms, Wretham Road, Handsworth, on Monday evening, the 31st ult., in honor of President William E. Corbridge, who has been released to return home September 12th. A very interesting and enjoyable program was rendered, and refreshments served. President A. E. Evans, in behalf of the saints, presented President Corbridge with a handsome traveling rug. President Corbridge has been a faithful servant of the Lord, and returns home with the blessings of a host of friends upon his head.

Tuesday evening last the saints of the Liverpool branch tendered Brother and Sister Douglas and family a farewell social. It was held at the mission headquarters, and was largely attended, both by members and non-members of the church. Songs, recitations and speeches were the order of the evening, and a delightful time was spent. Brother Douglas, who has been organist of the Liverpool branch for the past year, was presented with a handsome watch charm, and Sister Douglas, who has creditably filled the position of first counselor to the president of the Relief Society, was presented by that organization with a beautiful pair of scissors. The family will sail for Zion on the 12th inst., with the love and best wishes of the saints and a host of other friends.

On Thursday evening, September 3rd, a large party of saints and friends met in the saints' hall at Birkenhead, where a very pleasing farewell social was tendered Brother and Sister Jones and family, prior to their departure for the promised land. A well-arranged program was carried out to the enjoyment of all present, and excellent refreshments served. Brother and Sister Jones received a handsome present from the saints and elders. The testimony of Brother Jones concerning his conversion to "Mormonism," after a careful study of the doctrines of the Church, made a deep impression upon the audience. We wish them a safe and pleasant voyage.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXX.—THE RESURRECTION (continued).

Text: I am the resurrection and the life: he that believeth in me though he were dead yet shall he live.—Matt. 12: 40.

I. Two general resurrections are proclaimed in scripture (John 5: 29; Acts 24: 15).

1. The first resurrection, or resurrection of the just.
2. The final resurrection, or resurrection of the unjust.

II. The first resurrection.

1. Inaugurated by the resurrection of Jesus Christ (see references in last lesson).
2. Resurrection immediately following that of Christ. (a) On the eastern continent (Matt. 27: 52, 53). (b) On the western continent (Book of Mormon, III. Nephi 23: 9-13; compare Helaman 14: 25). (c) This inauguration of a general resurrection had been predicted (Isaiah 26: 19; Ezekiel 37: 11-14; Hosea 13: 14; John 2: 19-21; 5: 25; 11: 23-25; Book of Mormon, Mosiah 15: 21-25; Alma 40: 16; and references already cited under "b;" see also Pearl of Great Price, Moses 7: 55, 56).

3. The first resurrection has been in operation since the resurrection immediately following that of Christ. (a) Note that Peter and James, who are known to have lived after our Lord rose from the dead, came as resurrected beings to Joseph Smith in 1829 (Doc. and Cov. 30: 12). (b) Also that Moroni, the last of the Nephite prophets, who died in the early part of the fifth century after Christ, appeared as a resurrected being in 1823 (Pearl of Great Price, Writings of Joseph Smith 2: 27-50).
4. The first resurrection to be general at the time of Christ's second advent (I. Cor. 15: 20-23; read the entire chapter; I. Thess. 4: 14, 16, 17; Rev. 20: 6; observe that this refers to the beginning of the millennium; Book of Mormon, III. Nephi 28: 8; Doc. and Cov. 29: 10-13; 43: 18; 45: 44, 45).
5. And to continue during the millennium (Doc. and Cov. 63: 49-51; 101: 30, 31).
6. The heathen who have lived and died without law shall have part in the first resurrection (Doc. and Cov. 45: 54; see also Ezek. 36: 23, 24; 37: 28; 39: 7, 21, 23).
7. Blessed state of those who have part in the first resurrection (Rev. 20: 6).

III. The final resurrection.

1. To follow the millennium (Rev. 20: 5).
2. Characterized as the resurrection of the unjust (Doc. and Cov. 43: 17, 18, 45; Acts 24: 15; John 5: 28, 29).

IV. Resurrection of the dead to be universal.

(Many references already cited apply here; see the following: Rev. 20: 12, 13. Alma 11: 41-45; 12: 8, 9; III. Nephi 26: 4, 5; Mormon 9: 13; Doc and Cov. 29: 26, 27.

General reference: The Articles of Faith, Lecture XXI.

## DIED.

TAYLOR.—At Clayton (Leeds conference), August 20th, 1908, Gerald Taylor, aged 48 years. He was a faithful Latter-day Saint and a highly respected citizen of the community.

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